

GENERAL LIBRARY MAR 11 1921
MAR 11 1921
UNIV. OF TORONTO

The Classical Weekly

Published weekly, on Mondays, except in weeks in which there is a legal or a School holiday, from October 1 to May 31, at
Barnard College, New York City. Subscription price, \$2.00 per volume.

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of
March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on
June 28, 1918.

VOL. XIV, No. 17

MONDAY, MARCH 7, 1921

WHOLE No. 386

DR. CHARLES UPSON CLARK

Formerly of Yale University and the American Academy in Rome,
announces the following lectures for the present season:

A course of five illustrated lectures on
Southeastern Europe, viz.:

Adriatic Problems

The Balkan Tangle

Greater Roumania

Roumanian Art and Architecture

The Roumanian Language and Literature

He has also a general lecture on **The Current European Situation**.

He has revised and brought up to date his course of six lectures on
the Rhone Valley and Provence; **Savoy and the Valais**; **Grenoble and
the Dauphiny**; **Lyons, Queen of the Rhone Valley**; **With the Popes
in Avignon**; **In Troubadour Land**; **Marseilles and the Riviera**; and a
course of three lectures on sub-tropical North America: **The Florida
Everglades and Keys**; **Porto Rico, Our West Indian Emerald**; **A Tour
Across Cuba**.

Further illustrated lectures describe **The Story of Our Roman Print
and Script**, and **How the Bible Came Down to Us**.

Mr. Clark is to be addressed at 50 Vanderbilt Ave., New York City,
for illustrated prospectus and statement of terms and dates, as well as
for information with regard to the **Massawippi Summer School** at
North Hatley, Quebec.

The fourteenth annual session of the School will begin with a **Spring
Term** in May and June, 1921, before the regular **Summer Term**, in the
School's new and enlarged quarters, beside Lake Massawippi. This
Spring Term is designed for pupils who for illness or other cause have
fallen behind and need careful individual instruction in invigorating
surroundings.

Essentials of Latin Syntax

By CHARLES C. MIEROW, *Colorado College*

This volume presents in compact and graphic form the essential features of Latin syntax—arranged to provide a general survey of the relation of the parts to the whole. The leading constructions of the noun, pronoun, and verb are presented in interesting tabular form with concise examples of each principle in English and in Latin. Eight complete exercises for translation from English into Latin afford adequate material for drill in the use of related constructions.

GINN AND COMPANY

70 Fifth Avenue

New York

THE NEW READING MATTER

**required by the New Syllabus in New York
State can all be found in the New
Pearson's Essentials of Latin**

This new reading matter includes: Five pages of Ritchie's story of Perseus; eleven pages of Heatley's Gradatim; nine pages of Eutropius's Breviarium.

The new edition contains, besides the original matter, 136 pages of new material. The 136 pages may also be purchased in pamphlet form.

AMERICAN BOOK COMPANY

New York

Cincinnati

Chicago

Boston

Atlanta

The Classical Weekly

Entered as second class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 28, 1918

VOL. XIV

NEW YORK, MARCH 7, 1921

No. 17

A STUDENT ON VOCATIONAL TRAINING AND ON THE CLASSICS

A periodical entitled *Varsity: The Columbia Literary Monthly*, is published by the students of Columbia University. In the number of this periodical for November, 1920, there is an article entitled *An Educational Pitfall*, by Mr. Walter Winchell (2.22-26). Since we are seldom so fortunate as to know what students seriously think of educational matters, I have thought it worth while to give the substance of Mr. Winchell's paper. Nowadays, he says, the man in the street is talking about vocationalism and its possible benefits to society. The purpose of his paper is to discuss the proposed and actual merits of the scheme. He begins by seeking to dispose of the misconception that vocational training is a new thing; it is "as old as the time when man first walked on the hills. . . . Everybody, except the workingman, receives today adequate vocational training".

A modern narrowness of the term "vocational training" is what we encounter today. The trend is toward "giving each person the general foundation of knowledge and the technical skill required to assure at least a modicum of success in some recognized calling". Another quotation from the same heavy book reads: "What is now demanded is a further modification of the generalized educational program so that it will be an adequate preparation for the trades and ordinary occupations of the masses as well as for the select professions". In other words, education should not broaden a man but make him deep—and narrow as a pipette—in one restricted study.

What does this mean when translated into actual performance? How will the Iceman be educated? The Vocational Idealist will doubtless teach him the rudiments of arithmetic in order that he may make correct change. A maximum of physical training must be his in order to be able to give odds to hundred-weights of ice. He must be familiar with the guidance of decrepit horses. Beyond this, what? With a far-away gleam in his eyes the Vocational Idealist will perhaps recommend the study of physics (to acquaint the Iceman with the formation of ice) and of the geography of the polar regions (the final requirement for the Iceman's Ph.D.). I suggest also research among Early English Oaths (to try on the horses). Our Iceman would then have a Highly Specialized Technical Training for his trade.

Only the most iron-hearted of darkly bespectacled pedagogues (men with Red Neckties, as Chesterton calls the type) would seriously want the widespread adoption of this scheme of vocational education. Such specializing means simply playing into the manicured hands of the aristocracy of wealth, strengthening the grip of the present system. The plutocrats want capable workmen who are tied tight to their jobs and who have not had enough taste of the red blood of life, nor of the honey of learning to make them restless.

Quoting Professor John Dewey, Mr. Winchell declares that cultural studies are not "by dominant purpose socially serviceable". Speaking for himself, he declares that "*thinking power is the last thing generated by practical courses*" (the italics are his).

This amorphous union of aim in subject matter, and in methods of teaching is bad enough; but to recast the program with vocational training occupying all, or even the bulk of the field, would be superlative blindness to the genuine advantage of all concerned—at least under the present conditions of society. The proposed system is eternally opposed to genuinely democratic vision. Proponents of New Schooling may confuse the issue with mouthings about "the problem of industrial training" (as tho today there ought to be any such thing as mere industrial training) and about "study of correlated subjects" (which means a night school course in architecture for the incipient Bricklayer). But thru such verbal barrages we can see the ugly shape of Inequality. To quote Professor Dewey's "Democracy and Education" again:

"There is a standing danger that education will perpetuate the traditions for a select few, and effect its adjustment to the newer economic conditions more or less on the basis of acquiescence in the transformed, unrationalized, and unsocialized phases of our defective industrial régime. Put in concrete terms, there is danger that vocational education will be interpreted in theory and practice as trade education: as a means of securing technical efficiency in specialized future pursuits. Education would then become an instrument of perpetuating unchanged the existing industrial order of society, instead of operating as a means for its transformation".

There are numerous other objections which, to say the least, should give pause to any rational-feeling person before he commits himself to a program of industrialized training. First of all, how many children in elementary schools have a sufficient maturity of mind, or properly adjusted perspective on life, to choose a vocation? None. And no amount of guidance, such as is proposed, will better the situation. The abilities and inclinations of boys and girls must have time to bud and blossom.

Let us visit for a month in an imaginary Occupational School, and note the operation of youth in choosing its life-work. Charley, Ned and Augustus, three youthful friends of mine, are studying there. At first, Charley and Ned were enthusiastically pursuing the art of carpentering, in which their interest had been aroused by watching a house in process of construction on the next block. The previous desire of Augustus had been to be a star third baseman all his life, and the experts had been puzzled as how to fulfill his ambition. But recently, however, he had decided to be a mere locomotive engineer. When Ned's brother returned from France, Ned, inspired with patriotic fires, turned his aims toward making himself a captain of artillery. Now with Ned absent, carpentry, once a rosy career, grew pale in Charley's imagination, and he made up his mind "finally" to become a fireman. Augustus in turn

veered from railroading and after reading "Peary at the Pole" elected exploring instead.

I fear that if pliable minds like these of this trio were compelled to hold to the hard pattern of their earliest aspirations, we would have no philosophers, no sociologists, no teachers. We would have, however, material for one hundred thousand Presidents of the United States.

The question of the classics is a corollary which presents important aspects. There is space here, however, for only the briefest mention of this phase. Much has been said pro and con on the value of Latin and Greek in popular education. This is like debating the value of health. It seems to me that the matter primarily is not one of value at all. It is a matter of justice to the pupil, and thru him to the world. Those of us who rail about the uselessness of classical training in a "modern" world utter their anathema in a language which owes most of its beauties to Latin and Greek, and in a civilization whose culture, such as it is, is built in large measure of the glory that was Greece and the grandeur that was Rome.

The classics have a justification in themselves entirely apart from their importance as adjuncts of other branches of learning. They are not intended as aids to a raise in salary. They have a higher practicability—the creation of a complete secondary existence. Dollars cannot conjure up vistas to compare with these scenes of splendor and of serenity open to the scholar's mind. Latin and Greek should not be thrust down the throats of unwilling children when they are young, and to the neglect of their mother tongue. But this is forever true; he who does not have both opportunity and encouragement to know the wonder of ancient poetry in all its fragrance, to know the fineness of ancient thought in all its freshness—such a man or woman is deprived of a birthright.

This is why the classics must live, not because of any actual or trumped up value as auxiliary to other learning. However, the terminology of modern science sounds remarkably like the speech of Cicero and Pericles, and Greek and Latin are probably of great assistance in keeping the student of engineering or botany or physics in ready and accurate touch with his vocabulary; so there is still a mere utilitarian value here. Finally, Greek, at least, remains a marvelous discipline for the brain. Subtlety of distinction, closeness of reasoning, keenness of memory, all are required of the Greek student. If he possesses this flexibility in potential form, Greek will make it kinetic. Taking Greek is like taking a dare.

C. K.

THE PARABLE OF MENENIUS AGRIPPA¹

No doubt you all remember the incident in Livy 2.32, where the revolt of the Plebs and their departure to the Sacred Mountain cause such apprehension in Rome; also that Agrippa persuaded them to come back by the use of Aesop's fable, 'The Belly and the Members'. Livy evidently wished to forestall the charge of down-right language, for he warns us that Agrippa was accustomed to *frisco dicendi et horrido modo*. If the conciliator had known as much of the human body as we know to-day, perhaps he would have used the term *cor* instead of *venter*, thus making a prettier fable and one quite as apposite. However, the point would have been

the same for my purpose. That point is to emphasize the value and the need of recognizing the close relationship which exists among all the branches we study in our Schools. Just at present, we seem to have arrived at a stage of dispersion rather than cooperation. The curriculum is being constantly crowded with new subjects of study; the Colleges are offering a much wider choice for entrance; in short, the situation is well described by the scriptural phrase, 'Each one did what was right in his own eyes'. I do not know how you view the situation, but my own observation leads me to conclude that information is more sought for than training, and too many educators are of the opinion that unrelated blocks of fact in a half dozen departments will, somehow, be fused into a coherent mass, possibly on the supposition that, if sufficient pressure of matter be secured, the heat thus generated will melt and weld the whole together.

Professor Thorndike, of Columbia University, has remarked there there is no law of compensation whereby a weak will is balanced by great intelligence. We may not relish the distinction, but it seems to me that Latin is the subject above all others in which both are necessary. In fact, it is an accurate touch-stone of will power, without which no knowledge of Latin can be attained. I am inclined to think that we can do no better service for the present generation of pupils than to inject a little more stiffness into their vertebrae by liberal doses of Latin. They may hate it, as many of them say they do, but the subject is a search light which reveals the presence or the absence of will power, without which no student will ever amount to anything. If they really have such a power, even in a rudimentary state, we can generally elicit a response that will inspire that will to more vigorous action. I have known many such cases.

In the last analysis, the contention we make, a contention, too, which most thinkers on serious subjects accept as valid, that Latin has unusual disciplinary value, can be reduced to this—that it makes of the intellectual powers an exceedingly keen agency for handling thoughts of any kind. We are so familiar with the statements of what Latin can do for powers of observation, induction, deduction, in short, the ability to think, that no time need be spent on that; but there is one phase of the matter that may well be brought out. I mean the training in power of written or oral expression. The sciences and the mathematical subjects are so closely wedded to formulae and symbols that they can scarcely be said to have a language at all, whereas the investigation of the facts in a Latin sentence is but the beginning of the process: the effort to put the results of the preliminary survey into adequate and satisfactory language is the real test of one's power. If we did nothing more in these days than keep a restraining hand on the loose vagaries of English speech and writing, we should have performed a valuable service. To say nothing of the formless writing in most of the lighter publications, we cannot fail to be impressed with

¹This paper was read at the Fourteenth Annual Meeting of The Classical Association of the Atlantic States, at The Johns Hopkins University, May 1, 1929.

the tendency in more serious articles to adopt the 'ejaculatory' style, or, at least, the habit of merely placing sentences end to end, like a row of dominoes, with no connection of a logical sort at all. If we keep insisting that a sentence is a unit, and a paragraph is a larger unit of the same sort, an expanded sentence, we shall finally impress, or reimpress, the fact that connectives have a real value, without which a piece of writing cannot be a thought at all. A former grammarian defined a sentence as "An assemblage of words that makes complete sense". St. Paul made a more accurate and useful definition when he remarked, in another connection, 'The Body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part'. A sentence, or a thought, is just that. By a careful study of the close logical connection of phrases and clauses, their coordination and subordination, we can enable our pupils to make a unit of their written thought, and not a mere assemblage of words. The old rhetorics used to make a good deal of balance, emphasis of position, parallelism, and so on. We still have in our best modern writing, and in almost all of our prose written thirty or more years ago, this direct influence of Latin style. The method is as good now as it was then. We need not expect pupils to keep it up in this precise manner in their more mature years, but, as it is wise to train, by some well considered system, children just beginning to write, so it is a good thing to have them form their style on some definite plan. In both cases, their individuality will eventually assert itself, but the framework will still remain, though varied by some individual embroidery. Macaulay is still as clear a writer as we have ever had, and in him we can find numberless adaptations of Cicero's periods. We have never displaced Burke as a stylist in our English courses, and he, too, shows marked influence of the Latin period. The advantage we have here over the method of having young writers attempt to express their own thoughts is that we give them the thought at the start, dividing their task by two, so that they can put all their efforts on the attempt to make an adequate and pleasing rendering of a definite thought. After years of teaching, or trying to teach, boys to write passable English, I feel convinced that I can get better results by holding them closely to translation at least two-thirds of the time. In fact, we in Latin can teach the pupil more and better English grammar through the Latin alone. In other words, we can prevent in English writing just that unfortunate result mentioned by Agrippa, when he said with reference to civic disunion, *Ipsa una membra totumque corpus ad extremam tabem venisse*; we can prevent English writing by the average young person from 'going to seed'.

What I have said thus far about the relation of Latin to English has applied chiefly to the technique of written speech. It bears much the same relation to writing English as the theory of harmony in music bears to musical composition. In both cases, we need to know the formulae, the normal relations of words or sounds

that will produce a given effect. Such work in Latin will furnish the form into which thought content can eventually be put. But this is only a single division of the opportunity to cooperate with language work in general. In Latin, we have the common denominator of all the languages with which we shall have occasion to deal. The same tendency to organize which enabled the Empire to articulate the world as then known into a fairly systematic whole seems to have been exerted on the language itself, and so thoroughly systematized the norms of speech that later influences had slight power to break them down. The breaking down of the Empire, it is true, gave opportunity for the influx of many unfamiliar words, and allowed some changes to be effected in the Latin vocabulary itself, but in the main the framework of the language continued intact, even to the present day. Of course, the grammars of modern languages differ from the Latin grammar in the presentation of their idiomatic forms, but it is still comparatively easy to make out the connections with earlier expressions. My colleagues and I have found much interest and profit in comparing French and Spanish with Latin in this respect. The tracing of words back, but especially the tracing of constructions to their parent construction, has enabled us to aid one another greatly, so that, after a session of this kind, we separate to our different class-rooms to teach, not only our own special language, but often two or three languages in one. One writer on the Pacific Coast has gone so far as to advocate the adoption of Latin as a universal language, partly for the reasons I have just mentioned. Whatever the value of that suggestion, the man, or group of men, who could devise a basic grammar, not too learned but fit for daily use, would perform a distinct service for any one, or all, of the Romance languages. We can rest assured that our position will not be attacked by the instructors in modern languages; they are our best allies. It is only what Professor Sherman, of Illinois, calls "the good-humored, unenlightened public opinion which indirectly shapes our educational policies", that makes a protest against our work. In such cases, it is only fair to ask, 'How much use does the student of a modern language make of this language after his School or College days, unless, of course, he uses it in connection with his regular profession?' The answer to this question, put to others, is usually, 'No greater in proportion than those who have taken Latin for a reasonably long time'. So we have some basis, at least, for saying that all the languages, except English, are on a practical equality so far as later use is concerned. That is, the object of all language teaching in the Schools is fundamentally this—the acquisition of a language sense whereby one can interpret and express ideas, irrespective of whether he ever gains a speaking knowledge or not of a given language. On that theory, Latin is the fountain head of them all, from which flow these other streams, making new channels beside the parent stream, with superficial differences, but at bottom streams of the same kind

from the same source. As Agrippa would say, they give and receive mutual support, and the health of one conditions the health of all.

Milton, in writing of the value of books of the past, said, "Books are not dead things, but the life blood of master spirits, preserved and embalmed from age to age". The same is true of a language, and, judging by the history of civilization, we need not hesitate to claim something of the sort for our subject. The word "embalmed" may look suspicious, suggestive of what some people think of Latin; but Milton evidently had a different connotation in mind, for he also says, in a fine line, "With fresh dews embalmed the earth". That is, he means, not a preservative, but a constantly refreshing vigor flowing from an inexhaustible source. We know how much of the Greek Latin carried in solution for many generations, and later how Greek came to life again at the close of the Dark Ages. Possibly a new Renaissance is not far away. However that may be, in vocabulary, thought, and diction all these languages are subject to frequent infusion from the parent source. The French are considering ways and means for a revival of Latin. The Roman Church is also agitating the subject in the same way. A volume of Latin songs, with music, edited by C. L. Brown, was published by Putnam in 1914 (see *THE CLASSICAL WEEKLY* 7.208). But there is still a large reservoir of Latin literature which has been practically untapped, for School use. I mean the Latin of the Middle Ages.² One of the difficulties which has always confronted us is the great gap between the first year and second year of our School work. Attempts have been made to meet this by the use of simplified texts, turning English stories into Latin, writing, or adapting plays in Latin. Yet most of these are manufactured articles, with no dew of freshness upon them. Modern languages have not this handicap, for from the beginning they can use real stories, of no great difficulty, with human interest for their pupils, and more or less in the style and content of English of a corresponding type. If we should collect for elementary pupils some of the best of these late Latin writings, we should be following the correct scientific method, going from the more familiar to the less familiar, from the easier to the more difficult, from the concrete to the abstract. There are plenty of stories, fanciful, witty, graceful, full of sentiment of the right sort, which could be used for this purpose. For instance, the story on which the Portia plot of the Merchant of Venice is based is very readable, and part of it would provide genuine interest and pleasure. We need

only mention William of Malmesbury, Geoffrey of Monmouth, to say nothing of the scores of monks who wrote of contemporary events in Latin. In the simpler diction, livelier style, presence of real speeches, we have the demonstration we need that Latin was a spoken tongue. Many of our pupils lack the imagination sufficient to be really convinced that Caesar or Cicero talked Latin. I would not have believed that, if a boy of average ability, son of a judge, had not remarked some years ago, as we were reading the *Anabasis* together, "Why, this is real history, and it actually happened". This was his conclusion after he had read a book and a half. Possibly your experience is different from mine, but I have taught a good many boys who were almost wholly unable to conjure up sufficient historical imagination to visualize, or appreciate with any intelligence, the contents of a Latin passage of only ordinary difficulty, without an enormous amount of effort on my part to get them properly oriented. And the trouble is, they have to be oriented so many times. Now, if we start with the Latin in its simpler stages, when it is more easily comprehensible in thought and style, I venture to assert that their progress would be more satisfactory to them and to us.

We of the old school might stand aghast at the thought of exposing their tender minds to some of the late Latin constructions, exclaiming with Aeneas at Hector's disfigurement, *Ut te post multa tuorum funera . . . aspicimus!* However, judicious editing would correct that; besides, it might not be a bad plan to let them understand how a language changes, and through what sort of process the languages we know were produced. To most young people, I imagine, it seems as if a language must have sprung full-orbed from the brain of some strange prodigy. This experience would reassure them, to say nothing of proving to them that it is a human, living, growing organism. There is something dramatic, possibly tragic, to some of us, in seeing our stiff idioms of the classical period lose their primeness and by degrees pale and fade, in seeing, for example, some of our favorite subjunctives become unblushing indicatives, or even infinitives. There is, however, a simple beauty of diction in many of these which would help our students in reading and writing both Latin and English, giving them strength and courage to attack some of the more difficult authors with which we struggle now. Take this short passage as an instance:

Nota de Robineto, qui fuit in quadam domo in qua milites quidam quadam nocte hospitati sunt, et, cum media nocte multum clamasset, et milites valde inquietasset et a somno impedisset, tandem clamore fessus quievit. Et dixerunt milites ad invicem, "Dormiamus modo, quia modo dormit Robinetus". Quibus Robinetus respondit, "Non dormio, sed quiesco, ut melius postea clamem". Et dixerunt milites, "Ergo non dormiemus hac nocte".

Such selections as this, from twenty to fifty lines in length, could be read in the Latin with proper attention to intonation, pronunciation, and all the requirements of a spoken language, which would give the pupil an ear

²The reader may be grateful for other discussions of the value of late or medieval Latin. Compare Charles Upson Clark, *The Interest of Late and Medieval Latin to the High School Teacher*, *THE CLASSICAL WEEKLY* 9.58-59; Karl Pomeroy Harrington, *Live Issues in Classical Study* (Ginn and Company, 1910: see the paper entitled *The Latinity Fetish*, pp. 53-65. The paper had been printed in *THE CLASSICAL WEEKLY* 1.138-141); Professor Harrington again, *Sample Latin Lyrics by Sixteenth Century Germans*, *Methodist Review*, September, 1910; Adela Marion Adam, *The Need of a Course of Study in Classical and Later Latin Literature Combined* (Bowes and Bowes, Cambridge, England, 1912); Victor Selden Clark, *Studies in the Latin of the Middle Ages and the Renaissance* (a dissertation, privately printed, New Era Printing Company, Lancaster, Penn., 1900). C. K.

for rhythm and a fluency of style, both English and Latin, that would be highly desirable. If anything needs refreshing dew to embalm it, Latin composition is that thing.

One point more, and I shall have finished. We have been unselfish enough, mostly under compulsion by the Colleges, to leave all the fun of Latin to them, bearing the heat and burden of breaking in refractory students to the hard and often galling harness of Latin idiom. It would be comparatively simple to break this monotony if we used selections instead of entire works of individual authors. Much of Caesar is unquestionably dreary for the average pupil; but scattered through the eight books are many dramatic passages, interesting, and often exciting. The study of these would give sufficient vocabulary, ample grammatical knowledge, besides furnishing interesting topics to read and remember. Some parts of Catullus and Tibullus are not beyond their ability; even Horace might be used to a limited extent, and Ovid more than now. At present these authors are names and nothing more to School boys and girls, and, as so many discontinue Latin when they enter College, or soon after, they miss the best part of their Latin study. If we could have a sort of anthology of Latin writers, judiciously selected, with, possibly, a short sketch of their time, place, and value, undoubtedly we could convince our learners that Latin is both a language, and a literature, furnishing much valuable matter for their mastery of language per se, and a richer content of thought as a golden treasury in itself, even if it did not tempt them to pursue the subject to greater lengths.

If we accept St. Paul's advice to 'prove all things and hold fast to that which is good', we must have some means of judging what is good, and that forces us to look back into the past to see what has been proved good. Agrippa practically said to his recalcitrant fellow citizens, 'Your attitude is impractical; a house divided against itself cannot stand'. The experience of the past, embodied so largely in Latin, or preserved both in the texture and content of the Latin, has provided us with a list of all sorts of experiments, good and bad, with the results of each. We can almost say, 'There is nothing new under the sun', or that there is no movement civic, social, or even educational, that has not somewhere in the Latin at our disposal a comment of great value for us, a standard by which we can measure the possibilities of any apparently new scheme. Naturally, one is likely to be obsessed with the importance of his own subject, but, if one has a sense of humor, that obsession will never do harm. For my part, I subscribe to what Cicero once said:

Quas ego mihi semper in administranda re publica et re scholastica proponens, animum et mentem meam ipsa cogitatione hominum excellentium atque rerum gestarum conformo; quae si cui leviora videntur, illa quidem certe quae summa sunt ex quo fonte hauriam sentio.

HILL SCHOOL,
Pottstown, Pa.

JOHN D. WARNOCK.

REVIEWS

Euclid in Greek. Book I. With Introduction and Notes. By Sir Thomas L. Heath. Cambridge: at the University Press (1920). Pp. 237. \$4.00.

First Review¹

The distinguished author of this book has devoted most fruitful labor to the Greek mathematicians; one of his works is a complete translation of Euclid's Elements, made, in 1908, from the text of Heiberg (1888), which presents the original in the purest form as yet attained.

A Preface (3 pages) explains the object of the work, and states the reasons why such a book should be useful both to students of Greek and to students of mathematics. It is very comforting to read the following words:

Generation after generation of men and women will still have to go to school to the Greeks for the things in which they are masters; and for this purpose they must continue to learn Greek.

The Introduction (36 pages) gives (1) what little is known of the life and personality of Euclid, (2) a concise account of works of Euclid other than the Elements, (3) a brief discussion of Pre-Euclidean geometry, (4) a short indication of the contents of the Elements, (5) an account of the Elements and of the commentators thereon in ancient times, (6) a history and investigation of the text, (7) later history of the Elements, and (8) a brief mention of Euclid in education. One illustration of the last named topic may be cited:

At Oxford between 1449 and 1463 the only mathematical subjects read were Ptolemy's astronomy and two books of Euclid; and the conditions were no doubt similar at Cambridge.

The Greek text (64 pages) follows. The diagrams accompany the text, and the student is expected to learn or understand the demonstrations from the Greek; no translation is furnished.

Finally come the notes (115 pages). These are equally adapted to students of Greek who know some geometry and to students of mathematics who know a

¹After Professor Humphreys's review of this book was already in type, Professor Lodge called my attention to the review of the book by Professor Smith, printed below (it appeared in *The American Mathematical Monthly*, 27.263-266, June, 1920). It is a great privilege to print in one issue of *THE CLASSICAL WEEKLY* two such reviews, one by a scholar who is primarily a humanist, but secondarily a competent scientist, the other by a scholar primarily a scientist, but secondarily an ardent humanist. Students of the Classics know of Professor Humphreys as one of the American classical giants of the last two score years of the nineteenth century, of whom but two, Gildersleeve and Humphreys, survive—*seri in caelum redeant!* To me, personally, Professor Humphreys's admirable edition of the *Antigone* of Sophocles, a book which, without hesitation, I set beside Jebb's edition of that play, and his articles on Greek and Latin meter (see *THE CLASSICAL WEEKLY* 3.12, note 2, for some remarks on them) have been most inspiring. For articles of reviews of his in *THE CLASSICAL WEEKLY* see 2.122-123, Greek Discoveries and Inventions; 2.235; 3.206-207; 9.141-144, a review of John Williams White, *The Verse of Greek Comedy*; 10.130-132, 221. Later, in the current volume, there will appear an elaborate notice, by him, of Diels, *Antike Technik*, an extraordinarily difficult book to review.

Professor Smith, after study here and abroad, and after wide experience as a teacher in Normal Colleges and as a principal of such a College, became Professor of Mathematics at Teachers College, in 1901. Besides books on the teaching of mathematics, and mathematical text-books, he has published a *History of Modern Mathematics* and a *History of Japanese Mathematics*, and was editor of a *Portfolio of Portraits of Eminent Mathematicians*, Parts I and II.

C. K.

little Greek. It is assumed that the knowledge of Greek may be very limited; hence such notes as "*θεσθαι*, 'to place' (aor. inf. mid. of *τιθεμαι*)". The notes are excellent, and, although the nature of the subject prevents linguistic variety, still about one hundred and fifty words and phrases are explained. The significance of the geometrical or Euclidean use of the perfect imperative passive is pointed out. In remarking on the use of *κεισθαι* as the "passive" of *τιθεμαι*, it would have been well to say the 'perfect passive'.

The notes of a mathematical nature usually convey information that ought to interest students of Greek, since they relate to achievements of the Hellenic intellect.

Though the famous parallel postulate is frequently encountered, happily there is no mention of non-Euclidean geometry.

The publishers have done their part well, and the book is remarkably free from typographical errors.

UNIVERSITY, VA.

MILTON W. HUMPHREYS.

Second Review¹

Nearly ten years ago Sir George Greenhill, sitting at his baize-covered work table in Staple Inn, Holborn, in an old-world library well known to many scholars from many lands, made the remark to a visitor from over seas that he felt that the only way to teach plane geometry was by a study of Euclid in the original Greek. The remark led to an interesting discussion upon the present state of education, with the result that the distinguished scholar took the ground that his opinion was by no means chimerical; while his visitor, although lamenting the present debasement of scholarly ideals on the part of certain educational leaders, maintained that such a plan was hopeless of accomplishment in the present generation.

And now, of all times, when the world seems bent solely upon selfish class activity, when every group seems determined to profit by the misfortunes of every other group, and when idealism seems to have died the death of the martyr, there comes like a voice from another sphere one of the most interesting little volumes that has appeared from the educational press in many a year,—scholarly in composition, delightful in style, and dignified and artistic in its typographical features. When one thinks of the state of mind in which Europe finds herself at present, the book is a surprise; when he looks at the other books which have recently come from her various presses, with their poor paper and poor press work, the feeling of mere surprise becomes one of pleased astonishment.

Anticipating the protest of *οι πολλοι* in the group of modern educators Sir Thomas faces the issue very frankly in his preface:

In these days when Greek is supposed to be on its trial and Euclid happily defunct, it may well seem a wildly reactionary proceeding to suggest to teachers a

combination of the two, a piling (so it might be thought) of one inutility on another. But, first, we must bear in mind that it is only compulsory Greek that is threatened: when that is gone, the study of Greek will be no whit less necessary to a complete education. Generation after generation of men and women will still have to go to school to the Greeks for the things in which they are our masters; and for this purpose they must continue to learn Greek. Again, Euclid can never at any time be more than apparently in abeyance; he is immortal. Elementary geometry will also continue to form part of a complete education; and elementary geometry is Euclid, however much the editors of textbooks may try to obscure the fact.

Such words may properly be looked upon as food for thought, not merely in England and in Europe generally, but in America as well. Surely the reign of the educational destructionists must be nearly over in this country,—that is, of the young and vigorous group of those who destroy without rebuilding, setting individual tastes above all world experience, and unceasingly talking about social uplift while encouraging in every possible way all intellectual debasement. If this reign is in reality drawing to a close, as indications seem happily to show, and if we are about to rebuild our educational structure, then the question may very properly arise as to whether elective Greek may not find a welcome in our newer type of progressive senior high schools.

If such should be the case, there might well replace some of the literary classics studied in the past that scientific classic, read more widely than any of the other great pieces of literature that Greece produced, published in more editions than all the other scientific works of the ancient world combined, namely, the *Elements* of Euclid, of which Sir Thomas Heath has already given us the best complete edition and of which he now gives us Book I in a form adapted to the needs of the schools.

What would be the effect upon the pupil of studying Euclid I in the original Greek, not as a required task but as an elective subject? It would undoubtedly be two-fold in its nature. In the first place, Greek would have a new significance. In general this language has been studied in this country largely as a piece of linguistic gymnastics, and that is one of the reasons why it has so sadly fallen. If it had been taught for reading purposes, for the sake of knowing how the Greeks thought and acted, and for the influence which it should exert in the use of our English tongue, it would never have fallen to its present low estate. If it could, even for a short time, be shown to apply to another line of intellectual activity, one more closely related to another subject in the curriculum, there can be no doubt that students would look at it in quite a different light.

In the second place, geometry would have new significance and a more potent striking force. Those facts which we acquire by serious work are the ones that stay with us. The current theories of tabloid education, whereby we get the thought of Greece, of Rome, and even of the foreign lands of to-day in condensed translations, are too unpsychological to stand for long. In the realm of geometry the case is not the same, since

¹See page 133, note 1.

this science still requires some vigor of thought; but the study of a single book of Euclid in the Greek, supplementing the regular course in mathematics, could not fail to impress the meaning of the science upon the pupil's mind and to show him the dignity and logic of geometry at its best. That this will be at all general in American schools is not to be expected, at least until we get a new generation of educators, but that it could be tried with profit in those schools that still emphasize scholarship would seem to be evident.

The work consists of three parts, (1) the introduction, 40 pages; (2) the Greek text of Book I, 70 pages; and (3) the notes, 120 pages. The introduction, written in a style that will appeal to students as well as teachers, contains a brief biography of Euclid, a résumé of the history of geometry in Greece, a sketch of the later history of the Elements, particularly among the Arabs and in medieval Europe, and finally a brief statement of the position of Euclid in the domain of education since the making of the first translations into Latin.

The text itself is clearly printed,—much better indeed, than the English version in such school editions as the familiar ones of Todhunter and Simson.

It is in the notes, however, that the student, the teacher, and the general reader will find the editor at his best. No other living writer can so skillfully interpret to the English reader the finer shades of meaning of the Greek mathematicians, and to the teacher of elementary geometry it will be an inspiration to read this critical study of the first part of the greatest textbook on the subject, all the circumstances considered, that the world has ever produced. To the teacher who has never critically considered, for example, the definitions of straight line, plane, angle, and circle; or who feels that he has come upon an epoch-making discovery that postulates and axioms are essentially the same, or that the Greeks so considered them; or who thinks that he rivals Euclid by finding some new sequence for his propositions or some new foundation on which to build,—to such a teacher these notes will seem like the words of one having authority and not as those of the educational scribes and Pharisees.

Not least among the valuable features of the work is the index of Greek terms and the index of proper names, aids which readers so often miss in books of this general nature.

In America the book will serve an immediate purpose, in that it is one of the few books on geometry that no teacher can afford to be without, that is indispensable in the library of any well-equipped high school, and that the general reader with scholarly taste will welcome as a pleasant relief from most of our current educational literature. But it is also to be hoped that it will serve still another purpose, the one already referred to as supplying a new classic for those elective courses which may very likely come with the development of a better and more modern type of senior high school in this country.

DAVID EUGENE SMITH.

The Emperor Julian: An Essay on his Relations with the Christian Religion. By Edward J. Martin. London: Studies in Church History, the Society for Promoting Christian Knowledge (1919). Pp. 128. 3 sh., 6d.

This very readable study has the merit of being the product of an independent investigation of original sources. The author feels (5) that many modern biographers of Julian have erred in being too anxious to avoid the charge of Christian bias and so have represented the religious policy of that emperor in too favorable a light. Their attitude has led them to neglect or to undervalue the evidence of Christian writers, especially the three Church historians, Socrates, Sozomen, and Theodoret, whose testimony is unfavorable to Julian. Mr. Martin holds that such a course is unjust, and that the narratives of these writers, even if they overemphasize the importance of what they relate, is reliable in substance (60, 118-119). However, in spite of the value which the author attaches to these hostile authorities, his own attitude is decidedly fair, and his interpretation of Julian's character and motives is as far removed from the wholesale condemnation of the Ultramontanists as it is from the mistaken adulation of those who would make Julian a champion of freedom of thought and belief.

It can hardly be claimed that this work makes any important contribution to what has already been written upon Julian's relations to Christianity. With the author's general conclusion (38) that, "If Julian did not persecute Christians, he did persecute Christianity", few, I think, would disagree. But the surprisingly few instances of outrages against Christians which he is able to adduce scarcely justify the statement (59) that there is a "heavy burden of evidence against the Emperor". The scope of the book is wider than its title indicates, for, while the first half is devoted to the question of Julian and Christianity, the second contains a discussion of his scheme for a pagan religious revival. In this connection there are a very luminous exposition of Julian's paganism and also a good analysis of his character. The two Appendices on Julian as an Administrator, and on the Authorities, are too sketchy to require comment. In the Select Bibliography we miss Johannes Geffcken, *Kaiser Julianus* (1914), the latest exhaustive and scholarly biography of the Emperor. In his chronological table the author accepts November, 331 A.D., as the date of Julian's birth, against H. N. Baynes, *Cambridge Medieval History*, 1.63, who places it in April, 332 (Geffcken gives May, 332), and 334 (Geffcken, 335) as the date of the banishment to Macellum (Baynes gives 341).

UNIVERSITY OF MICHIGAN.

A. E. R. BOAK.

ON LUCRETIIUS 1.50

The text of Lucretius, *De Rerum Natura* 1.50 is notoriously corrupt, for both the Leyden MSS. give the unmetrical line

Quod superest ut vacuas auris.

Fortunately the scholiast on Vergil's *Georgics* gives, as from Lucretius, the phrase *vacuas auris animumque sagacem*¹, and, since the phrase *vacuas auris* occurs nowhere else in Lucretius, our line is usually emended to read

Quod superest vacuas animumque sagacem.

But Lachmann pointed out that this is not enough to clear up the mystery, for a vocative of address to Memmius is demanded by the sense at this place; hence he proposed to indicate a lacuna after line 49. Now Professor Nelson Glenn McCrea points out to me that *Memmiada* followed by the words given by the scholiast makes a satisfactory hexameter, and it occurs to me that we have preserved in the corrupt manuscript line fragments of two lines of the original, perhaps damaged in the archetype of the manuscripts. I would suggest the reading

Quod superest ut

<Memmiada> vacuas auris <animumque sagacem>.

Thereby we include the needed vocative, the scholiast's phrase, reduce the lacuna from a whole to a half line, and are enabled to retain the little word *ut*, the presence of which in the manuscripts has not been satisfactorily accounted for by the editors, but is explained at least provisionally by the supposition that it introduced some clause of purpose, such as would be appropriate before the exhortation to attention.

GRADUATE SCHOOLS,
Columbia University.

THOMAS OLLIVE MABBOTT.

THE NEW YORK STATE TEACHERS' ASSOCIATION Classical Section

The annual meeting of the Classical Section of The New York State Teachers' Association was held in Rochester, on November 23-24, 1920.

The session of Tuesday morning was taken up by the address of the President, Professor Theodore A. Miller, of Rochester University, on *My Method of Teaching College Students to Read Latin*, and a Report on the Junior High School Syllabus in Latin, by Dr. Mason D. Gray, of the East High School, Rochester, with the discussion elicited by each. The afternoon was given over to a business meeting, at which, after the report of the Committee on Resolutions, which included a notice of the death of Professor John Ira Bennett, of Union College, two motions presented at the last meeting by Dr. Gray came up and were passed. The first of these was "Resolved, that the Classical Section of the New York State Teachers' Association recommend a reduction in the amount of reading required by Colleges for the second, third, and fourth years of High School Latin to three books of Caesar, four orations of Cicero, and four books of Vergil. It is also recommended that the examination be based mainly on sight passages and that a higher standard of English used in translation be demanded". The second was "Resolved, that the Classical Section of the New York State Teachers' Association recommend to the State Department of Education that the syllabus in Greek be revised in harmony with the recent revision in Latin".

On Wednesday morning came the election of officers and an informal presentation by Mrs. Mason D. Gray,

¹Bernays found this in the Verona commentary on *Georgics* 3.3.

of the East High School, Rochester, of an experiment she is trying with a class in Greek, in which the pupils are introduced to the architecture, art, life, and literature of Greece before undertaking the study of the grammar. The officers for 1921 are as follows: President, Professor Donald Blythe Durham, of Hamilton College; Vice-Presidents, Professor Theodore A. Miller, of the University of Rochester, Professor George Dwight Kellogg, of Union College, Mr. Joseph P. Behm, of the Central High School, Syracuse; Secretary-Treasurer, Miss Marion Clark, of the Lafayette High School, Buffalo.

The next meeting will be held at Buffalo, on November 22-23, 1921.

HAMILTON COLLEGE.

DONALD BLYTHE DURHAM.

REVISED EDITION OF LIDDELL AND SCOTT'S GREEK ENGLISH LEXICON

An announcement of the highest importance and interest has just been made by the Oxford University Press, to the effect that a revision of the famous Greek English Lexicon of Liddell and Scott is in its final stages, and that the printing of it will begin soon. It is planned to issue the book in not more than ten parts of about two hundred pages each. These will be issued, as they are ready, at 10 s., 6d. per part. Those who wish may, on the publication of the first part, pay for the whole work at once; the price will be four guineas.

The revision has been in charge of Mr. Henry Stuart Jones. Specialists in particular fields, such as botany, mathematics, medicine, have aided Mr. Jones. The technical vocabularies of Epicureanism, Stoicism, and Neo-Platonism, and that of the commentators on Aristotle have received particular attention.

The value—and the necessity—of this revision are brought home to us by the reminder, in an announcement of the revision, that, since Liddell and Scott's book was last revised, the Constitution of Athens, mimes of Herodas, and a large number of fragments—e.g. of Hesiod, Pindar, Sappho, Alcaeus, Callimachus, and of authors that previously had been but names—have been discovered. The non-literary papyri have enlarged our knowledge of Hellenistic Greek, and introduced us to a new technical vocabulary in connection with the administration of Ptolemaic and Roman Egypt.

The revision will deal with the literature down to the period of Justinian. The words previously cited from late or ecclesiastical writers will be omitted. A comprehensive lexicon of Patristic Greek is in preparation; these words should appear there. A new system of references, not less clear than the old, but more condensed will make for the saving of space. Space will be gained, too, by the omission of doubtful etymological matter, and by the elimination of material which more properly belongs in a Dictionary of Antiquities. C. K.

THE CLASSICAL CLUB OF PHILADELPHIA

The 154th meeting of The Classical Club of Philadelphia was held on Friday, February 4, with 23 members present. The paper of the evening, *Greek Life in the Sixth Century B.C.*, was prepared by Miss Lida R. Brandt, and was read by her father, Dr. F. B. Brandt. Miss Brandt's paper was based upon her Doctor's thesis (Columbia University). She gave an interesting sketch of the sources available for the study of the life of the period, and a summary of her conclusions concerning the nature and the development of the State, the social life of men, the status of women, and the religious beliefs of the time.

B. W. MITCHELL, Secretary.